

4.1.3.1. Contexts of Situation between prophet Yusuf's Utterances and Other Characters

There are some contexts of situation that underlying illocutionary act used by prophet Yusuf. He uses the setting, participants, ends, and topic to other characters.

Setting refers to the time and place when they do a dialogue. Then, participant refers to the persons who speak to whom. These are about the speaker and hearer, sender and receiver, or addresser and addressee. Next, end refers to goals, purpose, and result of speech. But the writer analyzes based on the purpose. The last, genre refers to textual categories in the utterance or the topic of conversations. For example prayer, lectures, teachers, poems, family, etc.

The writer takes context of situation that underlying prophet Yusuf's illocutionary act to other characters in the Yusuf verse. They are prophet Yakub as a his father, Zulaikha as a the wife's of Al Aziz, The Prisoners, The King of Mesir, and His step brothers.

First, the writer shows the context of situation that underlying illocutionary act used by prophet Yusuf utterance to prophet Yakub. Prophet Yakub is prophet Yusuf's father. In these dialogues, the participant and genre are same but the setting and end are different.

Data 7

- **O my two mates of the prison! Are sundry lords better or Allah the One, the Supreme ?**

Data 8

- **You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commended that you shall not serve aught but Him; this is the right religion but most people do not know.**

Data 9

- **O my two mates of the prison! As for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired.**

Data 10

- **And he said to him whom he knew would be delivered of the two : Remember me with your lord; but the Shaitan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.**

Data 11

- **Yusuf! O truthful one! Explain us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know
He said : You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat**

Data 12

- **Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved.**

Besides, the writer also presents context of situation to know the meaning of utterance that contains illocutionary act. This study is very important to find the interpretation of meaning in the surah Yusuf of Holy Qur'an.

The writer takes the data from Prophet Yusuf's utterances. The data of this study is analyzed by qualitatively in getting types of Prophet Yusuf's illocutionary acts, knowing how the way Prophet Yusuf used his illocutionary acts, and finding the context of situation in his illocutionary acts.

Based on the finding, there are twenty eight of Prophet Yusuf utterances. All of his utterances includes in five illocutionary acts namely representative, directive, commissive, expressive, and declarative. Prophet Yusuf also uses his illocutionary act by direct speech act because there are direct relationship between structure and function. Besides, the context of situation of participants, setting, end, and genre become an importance part of illocutionary act.

There are some studies have different types of illocutionary act (Alhassan, 2012; Wahyuningsih, 2013; Jauharin, 2014; Purmiyanti 2014) in the Qur'an side. Types of illocutionary act in each study have different purposes in supporting the Qur'an users' expectations such as in Wahyuningsih, 2013. This study explains the types of illocutionary act uses in the oath utterance of surah Asy-Syams and how illocutionary act applies in the oath utterance of surah Asy-Syams. In this study, the writer focuses only in the oath utterance of surah Asy-Syams. She found five types of illocutionary act in these oath utterances. It is mostly use assertive and commissive of illocutionary act. These utterances also

